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Europe, where his argument is less convincing. Perhaps we have no right to expect that the surveyor of so wide a field can always find space to explain why and where the general rule fails to apply to details. The warning is certainly wise and timely.

The few pages devoted to Egyptian proto-history bristle with interesting suggestions. He objects to the current modern chronology as not allowing sufficient time for the successive stages of progress. His suggestion concerning Chaldaean or Asiatic influences on the earliest Egyptian development should attract the attention of Egyptologists, and will arouse opposition of believers in the autochthonous character of its civilization.

The author's survey of prehistoric pottery is less satisfactory. He seems to have despaired of finding any thread on which he can arrange and string his facts. Perhaps it could not be otherwise with so vast a subject. His account of the probable place of origin of the earliest use of metals might have been clearer even with our present meagre information. His treatment of the origin of the dolmen is excellent. His fifteen pages of "conclusions" summarize well the chief results of his study. The author has undertaken a most difficult task and is to be congratulated on his success. He has given us an excellent introduction to a field of surpassing interest and of steadily increasing importance to every student who would see and understand the trend and meaning of history.

Les Indo-Européens: Préhistoire des Langues, des Mœurs, et des Croyances de l'Europe. Par ALBERT CARNOY, Professeur à l'Université de Louvain. [Collection Lovanium III.] (Brussels and Paris: Vromant et Cie. 1921. Pp. 256. 7 fr.)

THIS is the first modern book on its subject, by a competent scholar, in the French language; and there is even yet none in English. It should therefore be welcomed, especially by those who do not read German easily. It is much more compact than the similar German works of Schrader, Hirt, or Feist—a great advantage to those who wish merely a layman's general orientation. To such, one can recommend heartily the chapters in which, in a few clear strokes, are sketched the outlines of prehistoric Indo-European culture, as they appear to present-day philologists. Beyond these, we find the usual discussions of the original home (Carnoy, following Schrader, puts it in southern Russia; he is particularly sure that it lay eastward, and was not in Germany), and of the race of the primal Indo-Europeans, which he connects with the brachycephalic "Alpine" stock, not the dolichocephalic "Nordic", as generally assumed.¹ No proposed solution of either of these questions can command our confidence at present. Of course Carnoy does not confuse race with language; he means only the speakers of the *Ursprache*. But the fact is that, for aught we know or probably ever shall know, they may have been

¹ Similar views have been expressed, though more hesitantly, by others, e.g., De Michelis, *L'Origine degli Indo-Europei* (Turin, 1903).

nearly as mixed in race as the peoples of Central Europe to-day. Further speculation seems hardly fruitful. And the chapter on "Le Caractère des Indo-Européens: leur Rôle dans l'Histoire de la Civilisation" might better have been omitted, in the reviewer's opinion.

One-third of the book deals with Indo-European religion—the author's predominant interest. Here he necessarily relies largely on comparisons of ideas, not of words. The results are less conclusive, as the author usually, though not always,² recognizes. Yet perhaps the most stimulating and original features of the book are found in this part.

Misprints are not rare, nor are minor slips for which the printer cannot be blamed. Greater care in small matters might have been expected from so good a scholar.³ For the "general reader" these are unimportant, as they seldom vitiate the conclusions drawn.

Carnoy's style combines condensation with perfect lucidity, and makes the book one which anyone can not only understand, but enjoy.

FRANKLIN EDGERTON.

Invention, the Master-Key to Progress. By Rear-Admiral BRADLEY A. FISKE, LL.D., United States Navy. (New York: E. P. Dutton and Company. 1921. Pp. ix, 356. \$4.00.)

THIS is a remarkable book, noteworthy alike for the range of its subject-matter, for the breadth of its views, for the wealth of its illustrative materials, and for the clearness with which the author develops his arguments. The fact should be emphasized, however, for the benefit of the prospective reader, that the term "invention" is used in no narrow sense, and least of all in the popular sense of something which leads to riches by way of letters-patent or other forms of monopoly. To the author the term applies to the entire group of activities that have led to discoveries and advances in man's slow ascent from barbarism to civilization. To him the creative works of artists, poets, philosophers, statesmen,

² On p. 172 we are told that "mythologists now agree" that Mitra was originally not a sun-god. Contrast Bloomfield, *Religion of the Veda*, p. 182: "The one solid point in the genesis of these myths is the solar character of the Aryan Mitra." Yet both Carnoy and Bloomfield are sober and responsible scholars, and specialists in Indo-Iranian mythology!

³ P. 12, "russ. *ogni*", read "anc. slav. *ogni*"; p. 13, Sanskrit "tishṭāmi, tishṭāsi, tishṭāti", read *tishṭhāmi*, *tishṭhāsi*, *tishṭhāti*; p. 19, "anc. slav. *seto*", read *sūto*; p. 83, "anc. slave *vasna*", read *vesna*; p. 88, "ficus *religiosa*", read *f. infectoria*; p. 112, *tashta* is Iranian, not Sanskrit; p. 119, "carbhuta", read *cirbhata* or *carbhata*; p. 151, "sansc. *sabhā*" means not "réunion de villages" but "meeting" (of people, not villages), and certainly does not help to prove that the IEs. had the concept of a "nation" (the old identification with German *Sippe* is, moreover, more than doubtful); Lithuanians are confounded with Letts (pp. 170, 187); p. 199, "Père Volga" should be "Mère Volga" (as correctly on p. 75); etc. Diacritical marks are employed or dispensed with seemingly at random. A peculiarly unfortunate misprint occurs p. 13, line 2, "sti" for *nti*.